

hopes, that through their wise direction 'we may again see united the blessings of liberty, property, and harmony • Great Britain. (From an address to Governor Dunmor Virginia, 1775. F. L, 459.)

PHILOSOPHERS.—I am satisfied there is an order of geni above that obligation (of government) and therefore exem from it; nobody can conceive that nature ever intende< throw away a Newton upon the occupation of a crown, would have been a prodigality for which even the conduc Providence might have been arraigned, had he been by | annexed to what was so far below him. Co-operating • nature in her ordinary economy we should dispose of and ploy the geniuses of men according to their several orders degrees. I doubt not there are in your country many per equal to the task of conducting government; but you sh consider that the world has but one Rittenhouse and th: never had one before. (To David Rittenhouse, 1778. F.

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PLATO.—Education is chiefly in the hands of persons ^ from their profession, have an interest in the reputation ' dreams of Plato. They give the tone while at school, and fe their after years have occasion to revise their college opini But fashion and authority apart, and bringing Plato to the of reason, take from him his sophisms, futilities and incorr hensibilities, and what remains? In truth, he is one of the of genuine sophists, who has escaped the oblivion of his bi ren, first, by the elegance of his diction, but chiefly, by adoption and incorporation of his whimsies into the bod artificial Christianity. His foggy mind is forever preset] the semblances of objects which, half seen through a mist, be defined neither in form nor dimensions. Yet this, w should have consigned him to early oblivion, really proc him immortality of fame and reverence. The Christian pi hood, finding the doctrines of Christ levelled to every ur standing, and too plain to need explanation, saw in the m cism of Plato materials with which they might build uj artificial system, which might, from its indistinctness, a<